1: Holmberg--22 [2]
116, 221, 262

(1941-42) 1950

Siriono

TABLE 1.—*Calendar of chief economic activities and principal foods eaten*

Month	Activities	Foods eaten
January	Hunting and collecting; little or no agricultural work; group usually sedentary because of the rainy season.	Game; palm cabbage; motacú fruits.
February	Hunting and collecting; harvest of maize planted in November; harvest of wild fruits begins; group sedentary because of rainy season.	Game; palm cabbage; motacú fruits; papaya; maize; some manioc; coquino; aguaí; hindoera; gargatía; peeky; pecobilla.
March	Hunting and collecting; no agricultural work; principal harvest of wild fruits; group sedentary because of rainy season.	Game; palm cabbage; motacú fruits; papaya; maize; some manioc; coquino; aguaí; hindoera; gargatía; peeky.
April	Hunting and collecting; group still sedentary; harvest of wild fruits almost over; little or no agricultural work.	Game; palm cabbage; motacú fruits; papaya; coquino; aguaí; little maize and manioc.
May	Hunting and collecting; harvest of chuchio begins; making of new arrows; group begins to be more nomadic; possible replanting of maize.	Game; palm cabbage; motacú fruits; little manioc; maize and papaya.
June	Hunting and collecting; extended families become more nomadic; hunting expeditions; fishing begins; harvest of chuchio terminated; almost no agricultural work; band as a whole may decide to migrate to other spots for better hunting and fishing.	Game; palm cabbage; motacú fruits; little manioc; maize and papaya; some fish and wild honey.
July	Usually on the march; hunting and fishing; no agricultural work	Game and fish; palm cabbage; wild honey; motacú fruits; cusi nuts; some camotes.
August	Usually on the march; may return to eat camotes and fresh maize planted in May; hunting, fishing, and collecting chief economic activities; drinking parties occur because of abundance of wild honey.	Game and fish; palm cabbage; wild honey; camotes; maize; cusi nuts; motacú fruits; also a fruit called ndía.
September	Usually on the march; hunting, fishing, and collecting; many drinking parties.	Game and fish; palm cabbage; wild bee honey; motacú fruits; camotes; little manioc or maize; turtle eggs.
October	Hunting and collecting; clearing small plots for planting; during this month the group usually selects a site to weather the rainy season.	Game; fish; palm cabbage; motacú fruits; some camotes; little manioc, maize, or papaya.
November	Hunting and collecting; most of the planting occurs in this month; maize, manioc, cotton, and tobacco are sown; since agricultural activities are limited, they interfere little with hunting and collecting; fishing stops because the waters begin to rise and become turbid.	Game; little fish; palm cabbage; motacú fruits; few other vegetable products.
December	Rainy season begins in full force; no agricultural work; hunting and collecting are the only important activities; wild fruits have not yet begun to ripen.	Game; palm cabbage; motacú fruits; few other vegetable products.

1: Holmberg--27 [8] (1941-42) 1950 Siriono
116, 137, 222, 262

"Of all of the products collected, palm cabbage (kišía) is the most important. Practically all of the palms of the region yield an edible heart, but motacú is the most abundant and one of the easiest from which to extract the kišía (the tree is always cut down). It provides a constant source of vegetable food. This palm, moreover, produces a fruit (yukúdi) about the size of an egg, which grows in bunches, and which also forms an important staple in the diet the year around. When pickings are especially slim these two products, although not very nourishing, can always be relied upon to tide the Indians over until a more substantial diet can be obtained. As we shall see later, the importance of the palm cabbage is reflected in the magical aspect of the culture, its collection by women being occasionally preceded by a magical bloodletting rite."

1: Holmberg--27-28 (1941-42) 1950 Siriono
116, 137, 222, 262

"Other palms, besides yielding a comestible heart the year around, also bear fruits which mature in a more seasonal cycle than the motacú. During [28] February, March, and April, the small red fruits of the chonta palm (siríba) are collected. At this season of the year the Indians also devote themselves to gathering the fruit of a palm not unlike the motacú which they call hindoéra. In extracting these fruits, which grow in bunches, the tree is climbed and the cluster pulled down."

1: Holmberg--28 (1941-42) 1950 Siriono
116, 137, 222, 262

"During the months of July, August, and September there is an abundant harvest of the fruits of the samuque palm (tíba) and of the nuts of the cusi palm. These latter, which are usually collected on the ground after they have fallen from the trees, are one of the most nutritious wild foods found in this part of the Amazon Valley.. The fruits of the assaí (tibaéra) and the totaí (korondía) palms, which are extensively used by the whites of the region for making wine, are not collected by the Siriono with whom I lived."

1: Holmberg--28 [2] (1941-42) 1950 Siriono
116, 137, 222, 262

"In addition to the above-mentioned palms, there are many other fruit-bearing trees which seasonally add their crops to the Siriono food supply. Predominant in the months of February, March, and April are the fruits of the coquino (íba), the aguaí (ibadíša), the gargatéa (dikišía), pacáy (íNga), wapomo (asambákwa), pacobilla (idayá), cocáo (ibíro), balláu (jičiba), and paquió (tibári), as well as unidentified wild fruits which the Siriono call mbéa, tikaría, and taruma. There is only one other fruit of any importance gathered in the dry season. This is an acid fruit known to the whites of the region as mbís and to the Siriono as ndía."

1: Holmberg--28 [4] (1941-42) 1950 Siriono
116, 136, 222, 262

"The digging of roots and plants and the grubbing of worms are almost negligible occupations among the Siriono, and provide hardly any part of the diet. The same may be said for the collecting of insects, which was never done insofar as I observed. Certain varieties of shelled invertebrates—a mollusk called urúkwa and a mussel called yisíta—exist in the region, but these are likewise not sought for food, although their shells are gathered for tools. Several species of tortoise (konómbi) are extensively collected for food. These are highly prized, as they can be tied up and cooked when desired."

1: Holmberg--31 (1941-42) 1950 Siriono
116, 262

"Circumstances like those just mentioned rarely occur, but it is not uncommon for the Siriono to go for several days at a time without eating meat. My notes are full of statements to the effect that there was no meat in camp for periods of 2 or 3 days, and when I myself was on the march with the Indians, I passed, in common with my companions, many meatless days. The longest of such periods that I recall endured for 4 days, during which time we were reduced to a diet of cusi nuts, palm cabbage, and motacú fruits. At this time we were wandering through a particularly sterile piece of high ground on which no game was sighted. When we finally did run across a band of wild peccary late one afternoon, we were all so fatigued that we were unable to give adequate chase and thus bagged only about half as many animals as we might have killed under more favorable conditions."

"While first living at Tibaera, I kept records of the amount of game hunted and consumed by the band for a period of 3 months—during August, September, and October, 1941. At this time there were about 50 adults living there, and no meat was being introduced from the outside. During August and most of October I kept the records myself, but during September and the first 8 days of October I was wandering with another group of Indians in the forest, and the records were kept by a Bolivian employee of mine who stayed at Tibaera. The daily amount of meat hunted, by whom secured, and the approximate quentity, i.e., estimated gross weight, were noted. The exact distribution of the meat to each individual was impossible to record, but the distribution outside of the extended family was noted with it occurred. On the basis of the total population, the approximate consumption of meat per individual per day is shown in the following tabulation:

Month (1941)	Meat (in pounds)
August	0.56
September	.53
October	.36

After my return from the forest in early October I was accompanied by 94 more Indians, so that keeping records of the amount of meat hunted and consumed by the entire group became so complicated and time-consuming that I was forced to abandon it.

However, the figures above give a rough estimate of the quantities of meat consumed daily by the average Siriono. The noticeable decrease for the month of October was probably due to the fact that the Indians were more active in clearing land—to be planted in the month of November—than in hunting. Although I have no reliable data on meat consumption for the other months of the year, it is probably less during January, February, March, and April than at other times; because of the difficulty of travel during the rainy season.

The figures above represent the amount of meat hunted by the Indians with bows and arrows. The data, of course, are not strictly accurate, because the weight of the meat had to be estimated and the number of people present in camp was not always the same. During this period some hunters would be gone for 3 or 4 days at a time, when it was impossible to keep records of their catch, and on some days perhaps not all of the catch was recorded. But even allowing for a large margin of error, the average Indian probably eats less than a pound of meat per day."

1: Holmberg--31-32 (1941-42) 1950 Siriono
116, 262, 146, 224

"During August there was no meat in camp for 11 days; in September for 9 days; in October for 12 days. The most persistent hunter was out for 16 of the 31 days in August, 12 of the 30 days in September, and 19 of the 31 days in October. The majority of hunters averaged from 10 to 12 [32] days a month. To be sure, the conditions at Tibaera were not in all respects aboriginal. Informants told me, however, and my observations under aboriginal conditions seem to bear them out, that a man goes hunting on the average of every other day throughout the year. On the odd days he rests, repairs arrows, eats (if he has any food), etc."

1: Holmberg--32 (1941-42) 1950 Siriono
116, 224, 262, 411

"While I was wandering in the forest with a group of Indians, when I too was hunting with a rifle and shotgun, the amount of meat consumed by the group rose considerably. I have records on this only for September 1941, a large part of which I spent on the march with parts of two extended families of Indians (21 adults in all) and one Bolivian companion in search of another band. During the first 11 days of the march, when most of the hunting was done with the rifle and shotgun, our meat consumption averaged 2.2 pounds per individual per day. After we had rested several days with another band and continued the march, our meat consumption jumped to 4.1 pounds per day for the last 15 days. I am inclined to believe that the increase was largely due to the fact that with a rifle and shotgun we were able to bag more big game, like tapirs, alligators, and peccaries, than the Indians would have been able to kill with their bows and arrows. Part of the increase, of course, may have resulted from the fact that we were wandering in areas richer in game than most and that we were hunting every day, but the superiority of the rifle over the bow and arrow was almost certainly a factor. When game was sighted, the Indians would almost always call on my Bolivian companion or me to shoot."

1: Holmberg--32 [2] (1941-42) 1950 Siriono-1-2
116, 262

"Although meat is the most desired item in the diet of the Indians, it is by no means the most abundant. Maize, sweet manioc, and camotes (when available) constitute a very important part of the food supply. Maize is eaten especially during the months of February and March. By the end of March the supply of maize, except for the few large ears that are saved for seed, has generally been exhausted. Sometimes, though rarely, maize is replanted in May to be eaten in July and August. Manioc, once planted, takes from 8 months to a year to mature. These restless natives seldom sow fields of any size, since they will often not be on hand to reap the benefits. Frequently in the Siriono territory one runs across old gardens containing edible stands of manioc that had been abandoned before the product was mature. When available, however, manioc is eaten the year around. Camotes constitute a heavy part of the diet during July, August, and September. The supply is never great, however, and is usually exhausted soon after the harvest. Papayas are generally available in small quantities the year around because the plant readily grows wherever seeds are dropped. The Indians seldom plant papayas. From their habit of swallowing the seeds of the ripe fruit, new plants automatically spring up after the seeds are expelled in the excrement. The area surrounding an Indian hut is thus rich in papaya trees.

Supplementing the diet of meat and agricultural products are numerous varieties of wild fruits already referred to which mature during January, February, and March. These, coupled with maize, supply sufficient food for the semisedentery rainy season,

when the meat supply is reduced.

Food seems to be scarcest at the end of the rainy season (May and June), when there are few available wild fruits and when the waters are still too high to allow extensive migration. It is also scarce at the beginning of the rainy season (November and December) before the maturity of wild fruits and agricultural products."

1: Holmberg--32 [3] (1941-42) 1950 Siriono
116, 262, 784, 825

"With the exception of snakes and insects, almost everything edible in the environment contributes to the food supply. The reason for not eating snake meat, however, does not rest on magical or religious grounds; the Siriono believe, since a snake is able to kill by poison, that anyone who eats snake meat is also apt to be poisoned. This taboo applies not only to all poisonous snakes, such as the bushmaster and the rattler, but is generalized to include even nonpoisonous anacondas, which often reach a length of 20 feet and could contribute considerable meat to the food supply."

1: Holmberg--32-33 (1941-42) 1950 Siriono
116, 262, 825, 123

"I was presented with two favorable opportunities to break down the taboo on snake meat, but in both cases the experiments failed. In the first instance, I killed a bushmaster about 8 feet in length just outside of the house. Since I was badly in need of a waterproof pouch in which to carry my powder and shot, I decided to remove the hide and to try to make one. While skinning [33] the reptile, I noticed that it was particularly fat, and since I had no oil with which to keep my arms greased I decided to fry some snake fat for this purpose. Also, since I had never had the opportunity, I decided to taste some of the meat. I made a point of frying a large steak in front of the Indians so that they could readily observe everything that was going on, and after this was done I sat down in a hammock and ate it in full view of the chief, who had not only warned me not to eat it but who, I am sure, expected me to drop dead at any moment. Fortunately, no ill effects resulted. On the following day I ate some more, but though I tried my best, I was unable to get a single Indian to try a piece of the meat. Some days later I had occasion to bake some corn muffins, and since I had no lard at the time I decided to make them with snake grease. After they were done the chief came around, and I offered him one. He began contentedly to munch it. After he had eaten about half, I could not resist the temptation to tell him that the muffins contained snake fat, whereupon he immediately jumped out of the hammock, put his finger down his throat, and threw up every bit of the muffin he had eaten. For weeks afterward he reminded me of the trick I had played upon him and was skeptical of eating any food that I offered him until he was certain that the snake fat was gone."

1: Holmberg--33 (1941-42) 1950 Siriono
116, 262, 825, 123

"On the second occasion, my Bolivian companion, Silva, killed an anaconda of about 20 feet in length. Conditions for introducing snake meat at the time were favorable since little game had been secured for several days. But even under these circumstances although I myself again set the example, I was unable to convince my Indian companions to try it. They showed no compunction, however, about either hunting or eating the buzzards which fed on the carcass of the snake, and for several days thereafter buzzard became a prominent part of their diet."

1: Holmberg--33 [2] (1941-42) 1950 Siriono
116, 262

"Apart from snake meat, bats, and a few poisonous insects there are few things the Indians refrain from eating. Although not constituting a prominent part of the diet, such things as head lice, wood ticks, and grubs are swallowed without compunction."

1: Holmberg--33 [4] (1941-42) 1950 Siriono
116, 262, 784, 888

"The few food taboos that do prevail among the Siriono have almost exclusive reference to the animal world. Agricultural products and wild foods collected from the forest are never taboo; they can be eaten on all occasions, by all age groups, and by both sexes. Free of all food taboos, including certain kinds of meat which are forbidden to others, are the aged, that is, those who have passed child-bearing age or possess grown children. Since the Siriono do not practice fasting of any kind, even ceremonially, the aged can thus eat anything at any time."

1: Holmberg--33-34 (1941-42) 1950 Siriono
116, 262, 888, 183

"There are, in fact, certain meat foods that are supposed to be eaten only by the aged. These include the harpy eagle, the anteater, the owl monkey, and the howler monkey. Since the aged usually get only the left-overs of other food, the society thus seems to have provided for them in some way by reserving these animals exclusively for their use. Under conditions of need, however, I have frequently seen them eaten by people who were not supposed to eat them; only when [34] other animals are relatively plentiful are the taboos strictly observed.

Apart from the above-mentioned food taboos there are few others. Since these latter will be discussed on the occasions when they prevail they will not be mentioned here."

1: Holmberg--34 [3] (1941-42) 1950 Siriono
116, 251, 241, 262

"Maize is the only agricultural product that is ever stored in any quantity. Immediately after each harvest the various families tie their surplus ears of maize (in the husk) on to poles in the shelter. At this time a few of the larger ears are selected and put away in a basket for seed; the rest are gradually eaten until the supply is exhausted. Since crops are never very large, the surplus quantity of maize rarely lasts for more than a month after harvest. Thus, although two crops may be planted by a family during the year, maize is actually eaten in abundance for only about 2 months, that is, for about a month following each harvest."

1: Holmberg--34 [4] (1941-42) 1950 Siriono
116, 251, 262, 244

"Manioc and camotes also are not stored, nor is the former made into flour. Both manioc and camotes are dug from the ground and eaten as they mature. When manioc is extracted, a few of the tubers may be planted at the same time so as to have some plants constantly maturing, but under aboriginal conditions the supply of both manioc and camotes, like that of maize, is never very abundant, and when the crop is mature it is quickly exhausted. It is a rare family that has manioc to eat the year around (I never knew of one), or camotes to eat for more than a month or two after the harvest."

"The following is a list of foods and the ways they are prepared.

Foods:

Meats ----------	Never eaten raw; always broiled, roasted, or boiled; sometimes boiled with maize, manioc, or camotes.
Fish----------	Never eaten raw; almost always roasted on babrecot with scales and guts; sometimes boiled.
Maize----------	Never eaten raw; roasted in husk when young and tender; roasted on cob when mature and hard; sometimes ground up and boiled with meat or made into cornmeal cakes.
Manioc---------	Never eaten raw; peeled and boiled, sometimes with meat; roasted in peel in hot ashes.
Camotes--------	Never eaten raw; boiled in peels, sometimes with meat; usually roasted with peels in hot ashes.
Papaya----------	Always eaten raw.
Palm cabbage----	Eaten raw but frequently boiled with meat.
Motacú fruit-----	Never eaten raw; always roasted.
Nuts----------	Always eaten raw.
Coquino fruit----	Do.
Chonta fruit-----	Always boiled.

Aguaí fruit--------	Always roasted.
Híndoéra fruit-----	Do.
Gargatéa fruit-----	Do.
Pacáy fruit-------	Always eaten raw.
Cacáo fruit--------	Do.
Ndía fruit---------	Do. "

1: Holmberg--36 [6] (1941-42) 1950 Siriono
116, 262

"Appetites for particular foods are few. There is a preference for meat over all other foods and a preference for fat meat over lean meat, but the cook book of the Siriono is almost devoid of recipes. I have seen a man eat hawk with as much gulto as partridge, and I never heard an informant speak disparagingly about any food regarded as edible by the Siriono."

1: Holmberg--66 (1941-42) 1950 Siriono
262, 888

"Some of these food taboos [MPK: During pregnancy] are generalized to the father, but not all of them. The only ones which he usually observes are the restrictions on eating harpy eagle, anteater, and howler monkey, which in a strict sense are not pregnancy taboos, since these animals are never supposed to be eaten by anyone but an old person. However, these food taboos seem to be more carefully observed by the men when their wives are pregnant."

1: Holmberg--72 (1941-42) 1950 Siriono
262, 784

"I asked him what he could eat and what he could not eat at this time, [MPK: during couvade] and he gave me the following list of foods, which he said applied to the women as well:

Foods not taboo	Taboo foods
Peccary.	Coati.
Tapir.	Anteater.
Duck.	Harpy eagle.
Turtle.	Howler monkey.
Cormorant.	Guan.
Spider monkey.	Toucan.
Capuchin monkey.	Paca.
Deer.	Parrot.
Macaw.	Jaguar.
Fish.	Porcupine.
Curassow.	Papaya.
Squirrel.	
Agouti.	
Alligator.	
All vegetable foods.	
All fruits except papaya."	

1: Holmberg--77-78 (1941-42) 1950 Siriono
116, 262, 825, 858, 862

"Food habits are among the first patterns of behavior that every young child must learn. After weaning, taboo foods are simply withheld from a child, but as he grows older and more omnivorous, [78] he is threatened with disease and abandonment if he partakes of forbidden foods to which he may be exposed while his parents are not around. The list of foods taboo to him, however, is not long. Among the animals he must never eat is the harpy eagle. This taboo is easy to obey, since this bird is rarely bagged; only two were shot during my residence at Tibaera. The harpy eagle is regarded as the king of the birds by the Siriono, and the eating of its flesh is believed to cause illness (it is never stated what kind) to anyone but an old person. Likewise taboo until one is aged are the anteater, lest one sire or give birth to clubfooted children, and the howler monkey, because it is an 'old' animal with a beard and therefore dangerous to eat when one is young. Children are also forbidden the meat of the owl monkey, lest they spend sleepless nights and be restless, and the coati, lest they break out with sores on their bodies. Embryos and the young offspring of animals also cannot be eaten by children, lest they have miscarriages in adulthood."

1: Holmberg--78 (1941-42) 1950 Siriono
116, 262, 862

"There are few instances when the above-mentioned food taboos cause a child to suffer from lack of meat. Sometimes, however, hunters return with nothing but a howler monkey or an anteater, and the child is denied a share. On such occasions parents attempt by exchange to secure some edible meat for the child, but in some instances he may be forced to go meat hungry for a day or two. As a last resort, parents sometimes neglect the food taboos in order to satisfy a hungry and whimpering child. I have observed a father offer his crying son anteater meat, for instance, even though it was strictly taboo for the child to eat it. Generally speaking, however, taboo foods are withheld from children, who themselves learn what foods not to eat by the time they have reached the age of 6."

1: Holmberg--84 (1941-42) 1950 Siriono
262

"A general feast is not held during the [MPK: bloodletting] ceremony, but people eat at their own fires. Old pots must be thrown away, and cooking is done in new ones. According to informants, the participants are not allowed to eat the following foods for about 3 days after bloodletting: guan, coati, anteater, jaguar, deer squirrel, otter, monkey, tortoise, fox, armadillo, paca, porcupine, agouti, and palm cabbage. If they violate these food taboos, it is believed that the wounds caused by bloodletting will become infected. Consequently, the game hunted by the participants is distributed to members of the extended family not taking part in the rites. According to Eóko, the diet of the ceremonial party is limited to peccary, tapir, fish, and vegetable foods (except palm cabbage)."

1: Holmberg--93-94 (1941-42) 1950 Siriono-L2
116, 152, 262, 105

"A more detailed examination of some of these factors will perhaps better explain why it is that hunger becomes such a potent motivating force in Siriono society. In the first place, the supply of food, while sufficient for survival, is seldom abundant. People actually suffer frequently from food deprivation. As well as being sparse, the food supply is highly insecure; chance factors with respect to the food quest here play a much more significant role in affecting culture and behavior than in most other societies. When a hunter sets out in search of game, there is a high probability that his hunt will be unsuccessful or at least only partially rewarding. True, the forest contains some foods, such as palm cabbage and nuts, that are available and abundant the year around and others, such as certain wild fruits, that are relatively plentiful for about 4 months of the year, but these in themselves are not nutritive enough to sustain life for long [94] periods of time. The society, furthermore, is not equipped with cultural techniques for dealing with its environment so as to offer surety of food supply. Agriculture is but little developed; weapons are cumbersome; tools are almost lacking; and food is neither stored nor preserved in any abundance or for any length of time.

Accompanying these frustrating conditions are others adverse to the satisfaction of the hunger drive, especially the fatiguing and painful aspects of the food quest. The hunter and gatherer must go in search of food at least every other day throughout the year. He must walk long distances, as many as 20 miles a day, in his quest for food.

He may be forced to run at top speed through almost impenetrable jungle and swamp to bag a single monkey or coati, and once having bagged his prize he may be forced to climb a tree to retrieve it or the arrow with which he shot it. Game and forest products must always be carried back to camp—sometimes a long distance away. In walking and running through swamp and jungle the naked hunter is exposed to thorns, to spines, and to insect pests; he may fall from a tree (as he frequently does) while harvesting fruits or retrieving game; he is exposed to attacks from jaguars, alligators, and poisonous snakes; he sometimes suffers intensely from heat, cold, and rain. At least 25 percent of the time he returns to camp empty-handed or with insufficient food to completely nourish his family, for which he may be chided by his relatives. In short, while the food quest is differentially rewarding because food for survival is always eventually obtained, it is also always punishing because of the fatigue and pain inevitably associated with hunting, fishing, and collecting food.

Psychologically speaking, these are the conditions that give rise to the preoccupation of the Siriono with food problems, to their affective attituded toward food, and to their strong secondary drives based on the drive of hunger. The anticipation of the intensely punishing aspects of the food quest—actual food deprivation, possible nonsuccess on the hunt, fatigue, pain, and other forms of punishment—tends to evoke strong anticipatory responses with respect to food. These anticipatory responses—for example, strong food responses to weak hunger stimuli—are, in effect, secondary drives. For purposes of this discussion they may be regarded as appetite and anxiety responses."

2: Holmberg--182 (1941-42) 1946 Siriono
262

"Lovers also spend hours in grooming one another--extracting lice from their hair or wood ticks from their bodies, and eating them. . . ."

3: Métraux--111-112 (no date) 1942 Siriono
116, 224, 241, 262

"The Siriono have been described as forest nomads, living mainly by hunting and fishing and by plundering the fields of their White and Indian neighbors. Actually, they were not entirely nomadic, but practiced some agriculture. They grew maize, sweet manioc, sweetpotatoes, cotton, tobacco, and papayas in fields tilled by women with simple digging sticks. Although they relied principally upon hunting, they also took fish, which they shot with bows and arrows. The fruits of the motacu and chonta palms and of coquino and paquio [112] (Hymenaea courbaril) trees were important in their diet."

5: Radwan--295 [4] T-3 (1928?) 1928 Siriono
116, 224, 241, 262, 462

The forest Indians, feed themselves principally through the hunt and as a result lead a nomadic life. The women accompany their husbands on hunting trips, bearing the hammocks and the baskets with the prize, while the men carry only the weapons. Their nourishment consists of fish, birds, four-footed animals, forest fruits, honey, etc. Agriculture is resorted to only in direst circumstances. In natural clearings, they particularly plant yuca. The plantings can hardly be differentiated from the underbrush.